

# 2019-2020 Bible Study

## #4

10/8/19

# The Gospel According to Matthew

10/8/19

# Outline to Intro of Matthew

- Setting the stage for a Jew living in 65 A.D.
- The call of Matthew by Caravaggio
- Author
- Composition
- Canonicity
- Structure
  - Chiasm

# Matthew

- **Author**

- Matthew the Apostle (Levi the tax collector)
- Born and lived in Capernaum
- He could read and write, and was good with numbers
- He was **not listed** by name in the **original text**
- It was understood from Tradition of the early church that:
  - The text was inspired
  - Matthew was the author
  - It was written first

- **Composition:** According to *Eusebius* (Bishop of Caesarea in 314 A.D.) who quoted *Papias*, Bishop of Hierapolis (100-110 A.D.), Matthew wrote his gospel in the dialect of the Hebrews (that would have been *Aramaic*)

- His gospel was **read as part of the liturgy** in the early church (they produced thousands of copies)

# Matthew (Cont)

- Hebrew was not the language of the 1<sup>st</sup> Century Jews although it is the language of modern day Jews in Israel
- Aramaic became the administrative language of Judea when the Assyrians surrounded Jerusalem in 701 B.C. 4
  - Simon bar Jonah
  - Bar Mitzvah
  - *Eli, Eli, lama sabach-thani – My God, my God why hast thou forsaken me – Psalm 22*
- Matthew's gospel was probably written sometime in the 60's because it does not record the fulfillment of Jesus' prophecy concerning the destruction of the temple in 70 A.D.
- It was translated very soon thereafter into Greek (we have no remnants from the Aramaic version)

# Matthew (Cont)

- **Canonicity**

- The early Greek version of Matthew's gospel that we have today was used by the early church
- Matthew's gospel has always appeared first in a list of the gospels
- Brief overview of the post-enlightenment German Protestant theory of Marcan primacy and Q
  - Refuted by modern historical and scientific research leading to Narrative Criticism

# Structure of Matthew's Gospel

- **Prologue:** The Genealogy of Jesus and the Infancy Narrative (1-2)
  - **Book I:** John the Baptist and the Early Ministry (3-7)
  - **Book II:** Miracles and the Commissioning of the Twelve (8-10)
  - **Book III:** Controversy and the Kingdom (11-13)
  - **Book IV:** Instruction of the Disciples (14-18)
  - **Book V:** The Journey to Jerusalem (19-25)
- **Conclusion:** Suffering, Death, and Resurrection of Jesus (26-28)

# Bible Writing Terminology

- **Chiasm** – a series of repetitions that build to the center. It brings our attention to the center

A – B – C – B' – A'

- The center is not repeated because it is the most important part
- Like a sandwich: bread, mustard, **meat**, mustard, bread.
- Scrolls were written from the center outward on either side



# Structure of Matthew's Gospel

Narrative about John the Baptist, Jesus' Baptism & being tested – Mt 3-4

**A. Discourse on Sermon on the Mount – Mt 5-7**

Narrative on 10 Miracles – Mt 8-9

**B. Discourse to the 12 Apostles on Authority - Mt 10**

Narrative on the mysteries of the kingdom – Mt 11-12

**C. Discourse on the Seven Parables – Mt 13**  
**most important - like meat in a sandwich**

**the parables begin at this point**

Narrative on the Church, First Fruits of the Kingdom of Heaven – Mt 14- 17

**B' Discourse on the Church to the 12 Apostles – Mt 18**

Narrative on the Approaching Advent of the Kingdom of Heaven – Mt 19-22

**A' Discourse on the Temple Mount – 23-25**

Narrative on Passion and Resurrection – Mt 26-28

There are also two other small discourses in Matthew

# Matthew 1

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# Outline for Matthew 1

- Introductory verse revealing purpose of the gospel
- Jesus as the new Joshua
- A prophet like Moses
- The anointed one - “Christ”
- Significance of the genealogy
  - Son of David
  - Fulfilled 3<sup>rd</sup> promise to Abraham
- Significance of the number 14
- Joseph’s dilemma
- Joseph’s response to a dream
- Joseph names Jesus (Isaiah 7:1-17)
- Explanation of the perpetual virginity of Mary

# Matthew 1

- **Matthew 1:1-6** *“The book of the genealogy of Jesus Christ, the son of David, the son of Abraham... father of David the king.”*
  - Often in the first couple of sentences an author will tell you everything he is going to unpackage
    - The **Epistle of James** is like this as the first chapter introduces the entire Epistle which he unpackages in the rest of the letter
    - Paul also does this in the “thanksgiving sections” of his epistles
  - Matthew’s entire gospel is wrapped up in this first sentence (**Matthew 1:1**)

# Matthew 1 (Cont)

- In this verse Matthew tells his readers that they were going to get the genealogy of Jesus to include the birth and origin of *Jesus* as the “**Christ**”
- *Jesus* is introduced as the new *Joshua* who is going to cross the **Jordan River** where he will be revealed after **his baptism** as the “*Christ*,” and “son of *David*”
- Matthew proclaimed him as the “messiah” the people had been waiting for
- From the transfiguration on, we will see Him as the great King of Israel through whom, in accordance with the 3<sup>rd</sup> promise to Abraham, God will bless all of the nations
- Jesus will accomplish this by preaching the gospel and instituting the sacraments of the church

# Matthew 1 (Cont)

- Father asked, what do we think when we hear the name “Jesus” ?
- We should think of the Old Testament character *Joshua*
- Both share the same name (*Joshua*) and the only reason we have this difference in our bibles is because of the translation of the Greek into English
- Going back to the Old Testament, we find *Moses* telling the people that a **prophet like him** would come in the future and lead the people into the Promised Land (**Du 18:15**)

# Matthew 1 (Cont)

- *Joshua*, the son of *Nun*, first accomplished that task, but *Jesus (Joshua)* will do it again
- This is an important theme in:
  - The Gospel of Matthew
  - The Acts of the Apostles
  - The Letters of Paul
- “*Christ*” in English is a “transliteration” (sounds like) of the Greek “*Christos*” which means “the anointed one”
- *Christos* is the “translation” of the Hebrew word *Mashiach*

# Matthew 1 (Cont)

- Jesus was not the first person to have the title “messiah,” as all of the human kings of Israel and Judah were “anointed;” that is, all were “Christs” or “messiahs”
- But there was a lot more going on with Jesus than the Old Testament kings
  - Jesus, like Joshua, was the savior who took the people of Israel into the Promised Land
  - Jesus was the anointed King of Israel, son of David, and son of Abraham that the Jews had been waiting for, for over 500 years
  - He was the king through whom all the nations shall be blessed
- Now we will address the genealogy